







*Brigham  
Young*

HIS WIVES  
and  
FAMILY

EDITED AND COMPILED

by

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Published by

DAUGHTERS OF UTAH PIONEERS

Allen County Public Library  
900 Webster Street  
PO Box 2270  
Fort Wayne, IN 46801-2270

Printed in  
United States of America  
UTAH PRINTING COMPANY  
Salt Lake City, Utah



## Brigham Young-His Wives and Family

*Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake.*

*Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you.—Matthew 5: 11-12*



WHEN Brigham Young accepted Mormonism, each of its principles became sacred to him. He showed a willingness to give his all to the advancement of the Kingdom of God upon the earth. Even before the death of the Prophet Joseph Smith, he labored as a missionary, going at his own expense to various parts of the world teaching the newly revealed religion; baptism by immersion, the laying on of hands for the gift of the Holy Ghost, life hereafter, Divine revelation, celestial order of marriage, tithing and all other principles set forth in the Doctrine and Covenants.

Under his leadership, the dramatic trek of the pioneers to Utah in 1847 was accomplished, and when he said "This is the place," referring to the valley of the Great Salt Lake, this heroic band accepted his decision. They did not despair, neither did they lament, but they gave thanks to their Heavenly Father that their great leader had brought them in safety to the valley of the mountains.

Because of his loyalty to his God, to his church and its teachings, his enemies were always seeking to destroy that which he was endeavoring to build, deliberately misrepresenting him in both the spoken and written word. But those who knew him best, his family, his neighbors, his friends, and his people, loved and idolized him. Years have passed on and his achievements have been evaluated according to their merits, and the misunderstandings of the past have been appraised in



a new light, until he stands preeminently as the greatest Pioneer leader of western United States.

Brigham Young was born June 1, 1801, in Whitingham, Windham County, Vermont, the ninth child in a family of five sons and six daughters born to John and Nabbie Howe Young. He was early trained to piety but joined no denomination until he had reached the age of twenty-one years, when he identified himself with the Methodist Church to which his parents belonged. He learned the trades of carpenter, joiner, painter and glazier and exhibited traits of practical character which, in after life, were brought into such a broad field of activity among the people he was called to lead.

*Joins the Latter-day Saint Church:* Brigham's parents moved to Chenango County, New York. On October 8, 1824, he married Miriam Works and located in Cayuga County, New York where he followed his chosen occupations. Early in 1829 he removed to Mendon, Monroe County, New York, where, in the spring of 1830, he first saw a copy of the Book of Mormon which was brought to that neighborhood by Samuel H. Smith, brother of the Prophet. The contents of this book he carefully read with a prayerful desire to know the truth. His investigation resulted in a firm conviction that Joseph Smith was a Prophet of the living God and the Book of Mormon was a divine record.

He was baptized a member of the Church of Jesus Christ of Latter-day Saints April 14, 1832, by Elder Eleazer Miller and was ordained an Elder by Mr. Miller the same day. Three weeks later his faithful wife was baptized. From the day of Elder Young's baptism he became a most indefatigable and fearless advocate of Mormonism. His parents, brother Joseph, and several other members of the Young family also embraced the Gospel and became active workers in the Church. During the summer subsequent to his baptism, he did much preaching in the regions about Mendon, baptizing a goodly number and organizing several branches of the Church.

With Elders Heber C. Kimball and Joseph Young, Brigham Young visited Kirtland, Ohio, in the fall of 1832, and for the first time in his life became acquainted with the Prophet Joseph Smith. In the evening of the day they first met, the Prophet called upon Brigham to pray. After Brigham had left the room Joseph Smith uttered the prophecy, "The time will come when Brother Brigham will preside over this Church." In the winter of 1832-33 Brigham with his brother Joseph Young, labored as missionaries in and near West Laboro, Canada. They were successful in baptizing numbers of people and organizing several branches of the Church.

*Brigham's Second Marriage:* In July 1833, he conducted a small company of Saints to Kirtland, Ohio. This may be called the commencement of his great labors in the capacity of a pioneer leader.



President Brigham Young



In the fall of 1833 he moved with his family to Kirtland and was an important personage in the growth and development of that city. In February, 1834, he married Mary Ann Angell, his first wife having passed away. Zion's Camp was organized in the same year to carry supplies and encouragement to the driven Saints in Missouri, and Brigham Young was among the foremost of the faithful few to accomplish that pilgrimage to and from Missouri. On his return to Kirtland, having journeyed two thousand miles on foot, he occupied the remainder of the year working at the printing office, schoolroom and Temple.

*Member of the Twelve Apostles:* When the first quorum of the Twelve Apostles was chosen February 14, 1835, Brigham Young was numbered among them; from then until 1837, he spent his summers preaching, baptizing, organizing branches, as a missionary, and his winters working at his trade upon the Kirtland Temple, the painting and finishing of which he skillfully superintended in the spring of 1836. He also attended the Hebrew school in Kirtland in the winter of 1835-36. Soon after this he performed a mission in the Eastern States with Dr. Willard Richards. He returned in May, 1837, and later that same year filled another short mission to the State of New York.

During the financial panic of 1837, when apostasy ran so high in Kirtland and several of the Twelve Apostles turned against the Prophet with false accusations and sought his overthrow, Brigham Young stood firm and loyal, declaring in the face of bitter enemies that Joseph Smith was true and faithful and a Prophet of God. So intense was the hatred against Brigham Young that he was obliged to leave Kirtland to escape the fury of the mob. He left December 22, 1837, and arrived among the Saints in Far West, Missouri March 14, 1838. Soon after this the entire Church moved from Ohio to Missouri.

Brigham Young, during these trying times, was improving the land and laboring diligently in the duties of his Apostleship, especially in preparing and planning for the exodus of the Saints from Missouri, under the order of extermination issued by Governor Lilburn W. Boggs. In this exodus Brigham Young exemplified those gifts of organization and pioneering, which Providence destined him so thoroughly to amplify in the great exodus of the Latter-day Saints a decade later. Brigham not only directed, but worked as hard in a practical way as those over whom he was called at this critical juncture temporarily to preside. He left his own family no less than eleven times to return with teams to bring up the poor and helpless. With Elder Heber C. Kimball he had entered into this covenant, that they would not cease their efforts until all who would should be delivered from Missouri and were safely harboured in a more hospitable state.

*The Move to Nauvoo:* On the 16th of May, 1839 he left for Nauvoo, Illinois and a week later moved his family across the river



to Montrose, where he secured a room in an old military barracks as a temporary home for himself and family. The climate of Nauvoo was not conducive to good health, but Brigham was constantly doing all in his power to establish the Saints and build up the city of Nauvoo. He continued his labors until September 14, 1839, when he started without purse or scrip to perform a mission to England. His wife with a baby ten days old, was ill and with no means of support in sight. On his way to New York he did much teaching and preaching, sailing from New York March 9, 1840, arriving at England April 6th. Thousands of souls were added to the Church in that foreign land and a permanent shipping agency was established. About this time Brigham Young was unanimously sustained as president of the quorum. Under his direction steps were taken to publish 3,000 hymn books, 5,000 copies of the Book of Mormon, and the "Millennial Star," with Apostle Parley P. Pratt as its first editor. According to Church records, in a revelation given through the Prophet Joseph Smith, January 19, 1841, the Lord said: "I give unto you my servant, Brigham Young, to be president over the Twelve traveling council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature." The quorum of the Twelve stands next in authority to the Presidency of the Church, and in case of the decease of the Prophet, the Twelve preside over the Church with their president at the head and thus was brought to the front Brigham Young, the man whom God had designed should succeed the Prophet Joseph Smith.

On July 1, 1841, Brigham arrived in Nauvoo from his mission, where he again became active in building up the city as well as attending to the duties of his Apostleship. In July following the call of President Young to preside over the quorum of the Twelve, the Prophet Joseph Smith requested the Twelve to take the responsibility of the Church in Nauvoo, especially in practical matters. They attended to the selling of its lands, locating the incoming Saints, and attending to such other labors as would relieve and lighten the burden resting upon the Prophet. In all this labor Brigham Young was energetic and efficient, proving himself to be a great help. He also served with ability as a member of the city council of Nauvoo. On July 7, 1843, he started on a mission to the Eastern States, one chief purpose being to gather funds for the building of the Temple and the Nauvoo House. He returned October 22nd.

*Martyrdom of the Prophet Joseph Smith:* While on a mission to the east he learned the sad news of the martyrdom of Joseph and Hyrum Smith and immediately returned to Nauvoo. At a conference held in Nauvoo, August 8, 1844, the Twelve were sustained as the presiding authority of the Church, Brigham Young arose to speak, and in the presence of the multitude was transfigured by the spirit and power of God, so that his form, size, countenance and voice

appeared as those of the martyred Prophet. Even non-members were struck with amazement and expected to see and hear the departed Seer. (Many testimonies of this occurrence are told in pioneer histories on file in our library.)

The work of the Church went on and in the midst of persecution and bitter hatred Brigham Young stood calmly performing his duties, counseling the Saints, caring for their wants, and pushing with zeal the completion of the Nauvoo Temple which was dedicated before the final exodus from Nauvoo.

*Leaves Nauvoo:* Brigham Young labored much in the Temple until February 1846, when he left the beloved city and joined the emigrating Saints on the west side of the Mississippi. Twenty thousand Saints were dispossessed of their homes and turned out upon the prairies of Iowa in winter. It required not only a great man to be their leader, but one whose greatness consisted of faith in God and the knowledge that God should be his strength and source of inspiration. Such a man was Brigham, a veritable "Lion of the Lord" in the face of persecution and trial, yet sincere, humble and dependent on the Lord. The Saints were seeking a country they knew not where. To counteract melancholy, and aid them to the exercise of cheerful hope, President Young had them gather around the camp fires and engage in songs, dance and other amusements. He established two resting places, Garden Grove and Mount Pisgah. The main body, with President Young at their head, reached Council Bluffs, on the Missouri River in June.

*Call of the Mormon Battalion:* While at Council Bluffs he was requested by the government to furnish a battalion of 500 men, to engage in the war with Mexico. This was promptly complied with, taking many of the most able-bodied men from the camp of the Saints. Soon after he crossed the Mississippi to the Nebraska side and established Winter Quarters, since called Florence, about five miles north of Omaha. Here he laid out streets and blocks upon which comfortable log homes were built, erected a gristmill, and in numerous ways provided for the comfort of the Saints.

*Leaves for the West:* In April, 1847, President Young and one hundred and forty seven others, among whom were three women, Harriet Page Wheeler, Clara Decker Young and Helen Saunders Kimball, commenced their perilous journey across the plains arriving in Salt Lake Valley July 22nd to 24th, 1847. He immediately directed the laying out of a city with ten-acre blocks, with eight lots in each, one and one-fourth acres in size, the streets eight rods wide, and subsequently when water could be obtained, beautiful rows of trees to adorn and shade the same, watered by a crystal stream on the outside of the walk. This was the pattern and most of the cities in Utah bear the



main characteristics of the pioneer city of Salt Lake. In August, President Young started on his return to Winter Quarters, on the way meeting about two thousand Saints who reached Salt Lake Valley in the fall of 1847.

*Sustained President of the Church:* At Winter Quarters, December 5, 1847, President Young was unanimously sustained by the Twelve, president of the Church, and, on December 27th, by all the authorities and Saints assembled in a general conference at Council Bluffs. On May 26th he started with his family on the return trip to Salt Lake Valley. This year he superintended the emigration of over two thousand souls, arrived in Salt Lake City September 20, 1848, and began at once giving counsel and planning for the general welfare. At a conference held October 8, 1848, he was again unanimously sustained as president of the Church. No man was better adapted to lead in colonizing and building up a great commonwealth, than was Brigham Young. He served as the first governor of Utah, from 1851 to 1858, to the satisfaction of the people of the Territory and to the President of the United States who appointed him. When Johnston's Army was sent to Utah for the purpose of suppressing an imaginary rebellion, President Young declared that if the army persisted in entering Salt Lake Valley as a hostile foe they would find it, as the Latter-day Saints had found it, a barren waste. Accordingly torches were prepared to burn down all the houses and property in Salt Lake City and the northern settlements and the body of the Saints prepared to move south. The move was made, but through kind providence and intervention of Col. Thos. L. Kane, the administration was convinced that no rebellion existed among the Mormons and that Judge Drummond had basely lied about the Latter-day Saints. The Judge had reported that the Mormons had burned the court records. The committee who preceded the army to Salt Lake City found the court records intact, while life and property in Salt Lake was as safe to all classes as in any other part of the Union.

*The Builder:* In April, 1853, the cornerstone of the great temple was laid in Salt Lake City, Utah, which was completed 40 years later. During this time sacred marriage ceremonies were performed in the Endowment House located in the northwest corner of the Temple block. President Young laid the foundation for three other temples, one each in St. George, Manti and Logan. The temple in St. George he lived to dedicate. In this great temple he explained the order and duties of the various offices in the Holy Priesthood. During his lifetime in Utah from 1847 to 1877, he labored most industriously in both spiritual and temporal matters for the welfare of all the inhabitants of the Territory and indeed for the benefit of all mankind. He built factories, and granaries, etc., and encouraged every form of home industry, which the facilities of the region would justify.

*Mines and Railroads:* In the development of mines alone, he exercised a check, stating that the time had not come to develop them to any considerable extent. The wisdom of this suggestion is appre-



The Endowment House

ciated by the Latter-day Saints, who know that a rapid development of mining interests at that time would have brought to Utah an element of speculators and political demagogues, who would have waged a bitter warfare against the Saints when their numbers and strength were too limited to maintain their foothold in this region.

President Young was the prime mover in the building of the Utah Central and Utah Southern railroads. He was a contractor, on a large scale, in building the Union Pacific and the telegraph line across the plains, also in building the Deseret telegraph line to local points in the state.

*Education:* Brigham Young and his associates founded the Deseret University, now called the University of Utah, and one of the first educational institutions west of the Missouri River. In later years, to aid the children of the Saints to obtain an education in religious truths, as well as the secular branches, he founded and endowed the Brigham Young Academy in Provo, and the Brigham Young College in Logan. He was in all respects the friend and promoter of all true education, though limited himself in youth to eleven days' schooling. He founded settlements in many of the western states. During his administration of thirty years as President of the Church,



he made frequent tours, accompanied by associates throughout the length and breadth of the Territory. He was diligent in sending the gospel abroad, opening up new fields of labor in various parts of the earth.

*Dealings with the Indians:* His policy with the Indians was one of peace. "It is better to feed them than to fight them," was his theory and he carried it out fully. A majority of the Indians loved and respected him. It has been truthfully said that the policy of Brigham Young and his people toward the Indians has saved to our nation, life and treasure.



The Lion House

*Family Man:* In his family he was kind and indulgent. Indeed he was a philanthropist to all who would receive his counsel and kind acts, for he was not only the husband of a number of wives like the Patriarchs and Prophets of old, and the father of fifty-six children, but he provided means for the support and education of orphans and others destitute of the comforts of life. He believed, however, in the strictest industry, that it was false policy to feed men in idleness if work could be provided for them.

This man, Brigham Young, according to his own family's records, and to those who knew him intimately, had his faults and failings. Once he had made up his mind that a principle or an act was right it was hard for him to change his mind. His daughter Susa Y. Gates said that "he could be sarcastic, but never spiteful; on provocation he

was sometimes very angry . . . he could punish his own boys if they threw stones and etc., but never did he punish unjustly."

In his sermons he was apt to speak harshly of the people who would destroy the Church of which he was President. He denounced those who were not giving their all in building the commonwealth in the new country and the Saints who were neglectful of their religious obligations. The story has been told and retold that on one occasion he found it necessary to rebuke a bishop, adding at the close of remarks, "Now, I don't want Brother W. to apostatize from the Church because I have said what I have." "Don't worry, Brother Brigham," replied the Bishop—"this is just as much my Church as it is yours." It is said President Young smiled.

Once he had lost confidence in a man or woman, it was hard for him to reinstate them in his good graces. It sometimes seemed harsh when he called families to leave their homes in Salt Lake Valley to colonize in a new locality, but if Zion was to be the home of all the Saints many cities must be founded, men and women must make great sacrifices. He was the most beloved man who ever trod the streets of Zion.

### HIS TESTIMONY

Brigham Young, my father, was not only loved and honored by the people; he was adored by his own large family. They might, at times, disagree with each other—we are all human—but none of them, neither wife nor child, ever disagreed with him as far as I ever heard. And that not because of fear. Oh, no, never fear! But because we loved him so well and he loved us so devotedly.

When I was in my early twenties and struggling to get a testimony of the truth, I went to my father with my problem. He did not argue with me; he did not quote scripture. He said simply: "There is only one way daughter, that you can get a testimony and that is the way your mother got hers and the way I got mine. Go down on your knees in humble prayer and God will answer your petition."

I spoke about his greatness and wondrous life, and expressed my gratitude that I had been permitted to come to earth as his and my mother's child. He was my wonderful ideal and he had so powerful a testimony. I longed to have one like his.

"My daughter, what am I?" he said humbly. "If it hadn't been for the message of Joseph Smith, I would today be a carpenter in a country village." And then he added solemnly. "Sooner than do anything to lose my testimony of the Gospel of Jesus Christ and the mission of the Prophet Joseph Smith, I would be cut into pieces every night of my life and put together again to take up the labors of the day."

His last words on earth as he was falling asleep in the arms of death were: 'Joseph, Joseph, Joseph, Joseph!' His face was transfigured with joy of that Heavenly reunion.—*Susa Young Gates*



## HIS WIVES AND FAMILY

It has been said by members of the Young family and the hundreds of people who accepted his hospitality, that President Young's home was surrounded by an atmosphere of domestic peace. When minor disagreements arose such wives as Eliza R., Mary Ann, Zina, and others, seemed to have the power of smoothing difficulties, which, at times, might have disrupted the harmony and unity of the home. At the same time President Young was a calm, exceedingly kind and gentle father, but stern in the up-bringing of his children, knowing that they must learn early in life the laws of obedience and righteous living. He knew that he must be the head of his family, for order was one of the first laws of Heaven. His wives and children shared a love for each other that cannot be explained. They held in reverence their God-fearing husband and father.

We are including a short sketch of each of the wives of President Young, all of whom were Pioneers of Utah. Probably the greatest compliment that can be paid to him is that no wife married again after his death, although some were still young women, with the exception of Eliza Webb who had divorced him. These biographies are taken from our files, from obituaries, and from a booklet written in 1896 by James H. Crockwell. The dates are verified from a genealogical chart compiled by Mabel Young Sanborn, daughter of Brigham Young, a copy of which was given to Mrs. Carter by the author.

*Miriam Works Young*, first wife of Brigham Young, was a daughter of Asa and Jerusha Works, residents of Aurelius, Cayuga County, New York. Miriam was married to Brigham Young October 8, 1824. Both were attendants of the Methodist Church.



Miriam Works Young

In the spring of 1829, Miriam removed with her husband to Mendon, Monroe County, where the principles of the everlasting Gospel were first made known to them. They were gladly received by both husband and wife, and on the 14th day of April, 1832, the husband received the ordinance of baptism, and Miriam, his wife, was baptized about three weeks later; it being early in May 1832. She soon became much devoted to her religion, receiving and rejoicing in every principle made known to her. She was a most estimable woman, an affectionate

wife and loving mother, a kind and faithful friend to all who had the honor of her acquaintance. She was the mother of two children, both girls. She died of the dreaded scourge, consumption, September 8, 1832, at the home of Heber C. Kimball at Mendon, New York. At the time of her demise there were five persons at her bedside, namely, her husband and her two little girls, Elizabeth and Vilate, Heber C. Kimball, and his wife. In her last moments the dying wife and mother clasped her hands and gave praise to the Lord. Thus ended in this life the career of the devoted wife and mother, Miriam Works Young, first wife of Brigham Young.

Elizabeth was born September 25, 1825. Vilate was born June 1, 1830.—*Orletta Hatch Davis*

*Mary Ann Angell Young*, the second wife of Brigham Young was the daughter of James and Phoebe Morton Angell, born June 8, 1803, at Seneca, Ontario County, New York. She was married to Brigham Young February 18, 1834. When very young her parents moved from their birthplace to Providence, Rhode Island.



Mary Ann Angell Young

Mary Ann was always religiously inclined, her family was of old Puritan stock, and she became a member of the Free Will Baptists and was also a Sunday School teacher. Her study of the scriptures, especially the prophecies, so engrossed her mind, that she confidently looked for their fulfillment, in consequence of which she resolved never to marry until she should "meet a man of God," one in whom she could confide, and with whom her heart could unite in the active duties of a Christian life. Thus it was that she remained single until she was nearly thirty years of age.

In the year 1830, she prayerfully read the Book of Mormon loaned her by Thomas B. Marsh.

After this she went to southern New York where she and her parents were baptized. Mary Ann set out alone for Kirtland, Ohio, the gathering place of the Saints. Here she met and was married to Brigham Young and for forty-five years was a devoted wife to him. She was also a kind and loving mother to his two little daughters by his first wife, Elizabeth and Vilate.



Every one of President Young's wives loved "Mother Young," as Mary Ann Angell was fondly termed. She was a mother to her husband's family, and courteous and obliging to all with whom she came in contact.

Mary Ann, skilled in the use of medicine and herbs, was able to help many of the weary travelers on the trek of 1848. Bringing with her seeds of many varieties she was credited with planting many of the fine trees which grew along what was once known as Brigham Street. Her first home in Salt Lake was a little hut close to the "Log Row." Later she made her home in the White House which was erected for her. Andrew Jenson once said of her: "She was a very gifted and intelligent woman, highly cultured, yet humble and meek, ever ready to help the poor and needy, or ease the suffering of the afflicted. She passed through great trials and privation but through it all she was a faithful wife, model mother and Latter-day Saint, in whose heart native goodness and benevolence abounded."

Mary Ann Angell bore Brigham Young six children, three boys and three girls: Joseph Angell, born Oct. 13, 1834; Brigham Jr., born December 18, 1836; Mary Ann, born December 18, 1836 (died when 7 years of age); Alice, born September 4, 1839; Luna, born August 20, 1842; John Willard, born October 1, 1844. She died in Salt Lake City June 27, 1882.

*Lucy Decker Young*, Brigham Young's first plural wife, was a daughter of Isaac Perry and Harriet Page Wheeler Decker. She was born in Ontario County, New York, May 17, 1822. Lucy embraced the Gospel when quite young, fully believing the message Joseph Smith brought and was baptized. She moved to Nauvoo where she was married to Brigham Young June 15, 1842.

Lucy D. Young was of fair complexion and of medium height. She was a kind and loving mother, a devoted wife, of a charitable disposition and true in every particular to her religion. She came to Salt Lake City with the rest of her husband's family in 1848 and was always diligent, energetic and attentive to every duty reposed upon her. She was beloved by all who knew her. She bore seven children as follows: Brig-



Lucy Ann Decker Young

ham Heber, born June 19, 1845; Fanny, born January 26, 1849; Ernest I., born April 30, 1851; Shemira, born March 21, 1853; Artta de Christa, born April 16, 1855; Feramorz, born September 16, 1858 and Clarissa H., born July 23, 1860. Lucy died January 24, 1890.

*Harriet Elizabeth Cook Campbell Young*, daughter of Archibald Cook and Elizabeth Mosher Cook was born November 7, 1824, at Whitesborough, Oneida County, New York. Her father was a skilled pattern maker for machinery. He was well-to-do and saw that each of his children received a formal education.



Harriet Elizabeth Cook Campbell Young

When Harriet Elizabeth was eleven years of age she first heard the Mormon missionaries preach. Her parents were of Quaker stock and forbade her attending the Latter-day Saint meetings. She received the Gospel and was blessed by John P. Green in 1835, but was not baptized until May 1, 1842. She gathered to Nauvoo in June, 1843. Here she became acquainted with Brigham Young, one of the Twelve Apostles of the Mormon Church. On November 2, 1843 she was married to him with the Prophet Joseph Smith performing the ceremony. Her son, Oscar Brigham Young, was born February 10, 1846 in Nauvoo.

When her father learned that she was determined to remain with the Mormons he gave her \$500.00 in gold to help her on the journey west. The trip was begun in May, 1848, under the direction of her husband, who had returned from Zion in the fall of 1847 to bring the Saints then waiting at Winter Quarters to Utah. They arrived in the valley September 20th of that same year. Most of the Young family lived in the fort for a little while, but before long Brigham erected log houses for his wives. Harriet's log cabin stood on the present site of the Capitol building. The cabin consisted of one room with a fireplace, board floor, bed, chairs and a table made of logs. In 1856, Harriet and Oscar moved into the Lion House with the majority of other wives and children. Harriet taught school for a number of years in one of the rooms on the lower floor which was equipped for this purpose. Sometimes the neighbor's



children joined with the Young children in their school work. For years she made shirts, coats and trousers for the boys of the family. It is said that she made most of the bread for she was an excellent cook. She assisted in bookkeeping work for the Z.C.M.I. which brought in extra money to buy choice books, for she was an avid reader.

Harriet was a tall, fine looking woman of fair complexion. She was a member of the 18th Ward in Salt Lake City for many years. Harriet died suddenly of a heart attack November 5, 1898 and was buried in a plot of ground purchased by the family at the time the city ruled that no more burials of the Young family should take place in the private cemetery of Brigham Young.—

*Edith Young Booth*



Augusta Adams Young

*Augusta Adams Young* was born in Lynn, Massachusetts in 1802. After embracing the Gospel, she moved to Nauvoo, Illinois, and was married to Brigham Young November 2, 1843. Augusta was tall and dignified yet sociable and kind in disposition. Her complexion was fair and her features finely formed. She was most devotedly attached to her religion, firm and unwavering in defense of the faith she had embraced, never shrinking from any hardships she was called upon to endure. She died in Salt Lake City in 1886, sincerely mourned by her family and friends. She left no issue from her marriage.

*Clara Decker Young* was born July 22, 1828 at Freedom, Cattaraugus County, New York, the daughter of Isaac Decker and Harriet Page Wheeler. The Decker family moved to Ohio, Missouri, thence to Illinois. When she was sixteen years of age she married Brigham Young, May 8, 1844, and remained at the side of her husband in the exodus from Nauvoo and Winter Quarters. When the pioneer band, led by her great and wise husband, set out on their momentous journey in the spring of 1847, she made that pilgrimage to the Valley of the Great Salt Lake.

Clara Decker Young was not a public woman. She took no part in affairs outside of her home, though her sympathies were with women who were doing charitable and religious work. She was a



Clara Decker Young

mortality—*Jeanette Young Easton*

great reader and always kept in touch with vital subjects, especially those pertaining to literature and the arts. She was small in stature, of medium complexion, a loving wife, devoted mother, and a faithful friend to all needing her friendship. She was the mother of five children: Jeanette R., born December 14, 1849, Nabbie Howe, born March 22, 1852; Jedediah Grant, born January 11, 1856; Albert Jeddie, born 1858 and Charlotte Talula, born March 4, 1861.

Clara Decker Young died January 5, 1889 in Salt Lake City in her old home on State Street, near the former site of the famous Social Hall. She was the last of the three original pioneer women of Utah to pass from

*Olive Grey Frost Young*, a daughter of Aaron and Susan Grey Frost, was born in the little town of Bethel, Oxford County, Maine, July 24, 1816. She was religiously inclined from childhood, and in her youth often retired to some secret place to pour out her soul in earnest, fervent prayer to God. Frequently she was ridiculed by those who were not so religiously inclined. When about eighteen years old, she and her friend, Louisa Foster learned the tailoring trade, and went to work together from place to place among their acquaintances. While thus engaged in the town of Dixfield, Elder Duncan McArthur visited the place and preached the Gospel as taught by the Latter-day Saints in such a manner that she readily accepted it and was baptized. She endured much opposition in consequence.

In 1840, Olive went to England with her sister who had married Parley P. Pratt, and did missionary work in that land. On her return she was taken sick with the measles while on a passenger boat going up the river. She arrived in Nauvoo April 12, 1843. From this time on she was never well.

The next summer she rejoiced at the arrival in Nauvoo of her father and mother, and two other sisters, thus making six of her family who had received the Gospel. Olive was an earnest worker for the benefit of the poor; her heart was always drawn out to the sufferings of those around her. She readily accepted the principle of plural marriage and was sealed for time and all eternity to Joseph



Smith. After the death of the Prophet she was married for time to Brigham Young in February, 1845. Olive died in Nauvoo, October 6, 1845, of pneumonia.

*Louisa Beaman Young*, daughter of Alva and Betsy Burtt Beaman, was born in Livonia, Livingston County, New York, February 7, 1815. She moved with her parents to Ohio and afterwards to Missouri, where she suffered in the persecutions and mobbings until driven with the Saints out of that State. She later moved to Nauvoo, Illinois where she became acquainted with the Prophet Joseph Smith, who taught her the principles of plural marriage. She became his wife when she was twenty-six years of age, April 5, 1841. She was one of the first women in this dispensation who was married according to the order of plural or Celestial marriage, taught by the Prophet Joseph.

It was in the late fall of 1846 that Louisa became the wife of President Brigham Young. It was a signal honor to share the respect and protection of this great leader. As the year of 1847 dawned, the eyes of the Saints were turned toward the West, that was to be their home, their refuge. Louisa and her people arrived in the Salt Lake Valley early in October of 1847, having traveled in the Jedediah M. Grant company.

In 1848 Louisa gave birth to her first children, a set of twins, both sons. She named them Joseph and Hyrum. Both babes died. Again, in 1850, she gave birth to twin boys whom they named Alva and Alma. Again, they were taken away. A few weeks after their birth, Louisa became very ill. She passed away May 15, 1850, in the Valley of the Great Salt Lake, she who had been a valiant wife and mother among the vanguard of Latter-day Saint women to the West.

*Clarissa Ross Young*, daughter of William and Phoebe Ogden Ross, was born June 16, 1814, in the State of New York, and received the Gospel in the early days of the Church. She came to Nauvoo, Illinois, where she married Brigham Young September 10, 1844, and came to the Salt Lake Valley in 1848. She was of medium height, had dark hair and brilliant dark brown eyes. She was devoted to her children, but was not allowed to enjoy their society long,



Clarissa Ross Young

as she was called away to that great beyond. She died in Salt Lake City, October 17, 1858, after bearing four children whose names were as follows: Mary Eliza, born June 8, 1847; Clarissa Maria, born December 10, 1849; Willard, born April 30, 1852; and Phoebe Louise, born August 1, 1854.

She was reared by Isaac Chase who had married her mother, Phoebe Ogden Ross. She was deeply mourned by both the Young and Chase families, as well as by a host of friends.

*Emily Dow Partridge Young*, daughter of Edward Partridge and Lydia Clisbee Partridge, was born in Painesville, Ohio, February 28, 1824.



Emily Dow Partridge Young

Her parents joined the Church when she was about seven years old, and removed to Independence, Jackson County, Missouri. Emily was baptized when about eight years old and, with the Saints, passed through all the persecutions and mobbings in Jackson, Clay and Caldwell counties, Missouri. In 1839, she moved with the rest of her father's family to Illinois.

She lived in Quincy, Pittsfield, and other places; then removed to Commerce, Hancock County, there they found temporary shelter in a tent. They suffered much through sickness and privation, and the father died May 27, 1840. While in the depths of poverty the Prophet Joseph Smith and his wife, Emma, offered Emily and her sister Eliza a home with them, and treated them with great kindness.

After having resided with them about a year, the principle of plural marriage was made known to them, and Emily and Eliza were married to Joseph Smith in the year 1843, Elder Heber C. Kimball officiating in performing the ceremony.

After the Prophet's death, Emily was married to Brigham Young, September 1844. In 1846, when she was 22 years old she, with the rest of the Saints, left Nauvoo. After crossing the Mississippi river she was again a wanderer without a home or shelter, and on one occasion she sat for several hours on a log with a young babe, three months old, exposed to the pitiless blast of a blinding snow storm, cold and hungry, but the Lord tempered the elements and preserved



her life and that of her little one. She lived one winter at Mt. Pisgah, Iowa and another at Winter Quarters, Nebraska, leaving for the Valley of the Great Salt Lake in the spring of 1848. She always bore a strong testimony to the truth of the Gospel. In later years Emily did a great deal of Temple work.

She was slim in person, but tall, and of a rather dark complexion. She was the mother of seven children who rank in age as follows: Edward P., born October 30, 1845; Emily Augusta, born March 1, 1849; Caroline, born February, 1851; Joseph Don Carlos, born May 6, 1855; Miriam, born October 13, 1857; Josephine, born February 21, 1860 and Lura, born April 2, 1862.

This wife of President Young died in December, 1899 and was buried in Salt Lake City, Utah. Her last home, given to her by President Young, was a two-story house on Third East Street.

*Emmeline Free Young* was the daughter of Absalom and Betsy Strait Free. She embraced the Gospel when quite young and came to

Nauvoo with her father's family prior to 1845, and suffered in common with many others the hardships and privations forced upon the Saints through the cruelties of a merciless mob.

Emmeline was married to Brigham Young April 30, 1845. She was above medium height, very fair and of fine appearance. She was the mother of ten children born in the following order: Ella Elizabeth, born August 31, 1847; Marinda Hyde, born July 30, 1849; Hyrum S., born January 2, 1851; Emmeline, February 11, 1853; Louisa, October 31, 1854; Lorenzo D., born September 22, 1856; Alonzo, born December 20, 1858; Ruth, born March 4, 1861; Daniel Wells, born February 9, 1863; Ardelle, born October 26, 1864.



Emmeline Free Young

Realizing that Emmeline with her large and growing family needed a home of her own, President Young purchased a spacious house on upper Main Street into which he moved Emmeline and her family. The house had been built by Jedediah M. Grant, his friend and counselor.

Emmeline died in Salt Lake City, July 17, 1875.

*Margaret M. Alley Young*, daughter of George and Mary Symonds Alley, was born December 19, 1825 at Lynn, Essex County, Massachusetts. She removed with her father's family to Nauvoo, Illinois in 1842, having embraced the Gospel in their native city. She was married to Brigham Young, October 14, 1846, to whom she bore one son, and one daughter, namely Mahonri M., born November 11, 1847 and Evelyn Lousia, born July 30, 1850.

Margaret died in Salt Lake City, November 5, 1852. She was a woman of small stature, medium complexion, intelligent, energetic and faithful to all her trusts—true to her religion, her husband and her friends. She was devoted to her children.

*Susan Snively Young*, daughter of Henry and Mary Havener Snively, was born at Woodstock, Shenandoah County, Virginia, October, 1815.



Susan Snively Young

She received the Gospel in 1836-7, moved to Springfield, Illinois, lived there with her sister for five years, then moved to Nauvoo where she and her sister built a home, or had one built, which they paid for from their own earnings. She was married to Brigham Young, November 2, 1844, Parley P. Pratt officiating.

Susan was a little above medium height and of dark complexion. She was energetic and industrious, and ever ready to render aid in every way possible to the needy, or to those in distress. "Aunt" Susan, as she was fondly called, was faithful unto her death which occurred in Salt Lake City, November 20, 1892. She was a woman

of strong will power, positive and determined in her general bearing, yet kind and accommodating. She left no issue.

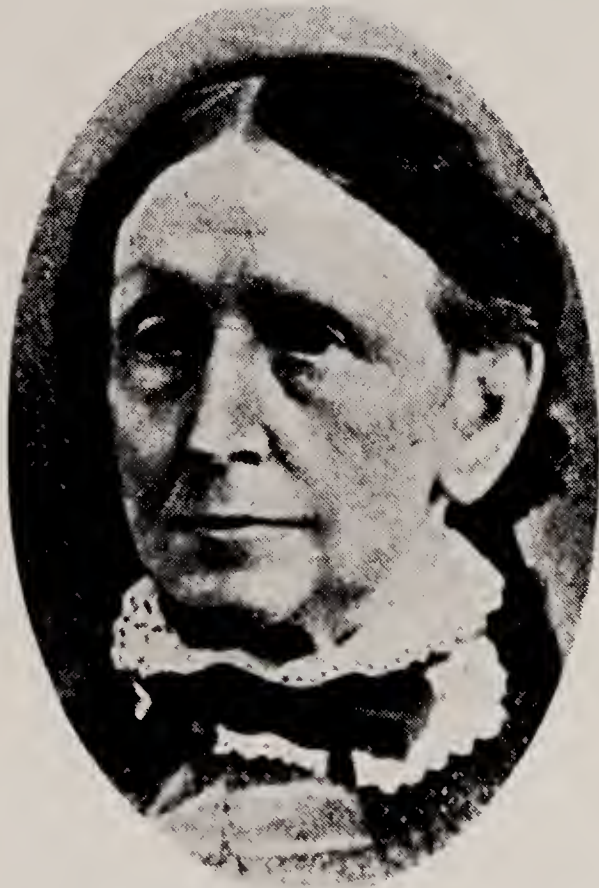
President Young owned a large farm on the outskirts of Salt Lake City on which he erected a farmhouse. It was here that Susan Snively Young lived for many years, cooking for the men who worked on the farm, caring for the poultry and overseeing the making of the butter and cheese which supplied his large family with part of their living.

*Margaret Pierce Young*, daughter of Robert and Hannah Harvey Pierce, was born April 19, 1823 in Delaware County, Pennsylvania.



She accepted Mormonism and was baptized April 5, 1840. She emigrated with her parents and family to Nauvoo, Illinois in 1841 and married Morris Whitesides, July 23, 1844. His death occurred in Nauvoo a short time later.

Margaret was married to Brigham Young in 1845, Heber C. Kimball officiating. She was a little above medium height, fair complexioned, active and charming. In later years she helped her husband, cooking and caring for the millhands and other workers employed by him. She was also actively engaged for about two years in raising silk worms. She did much Temple work and was active in Relief Society.



Margaret Pierce Young

To President Young she bore one son, namely, Brigham Morris, who was his fiftieth child, born January 18, 1854. In her autobiography written in her own handwriting she says: "Clothing was very scarce for several years after we arrived in the Valley. As soon as possible looms were made and we learned to weave our own cloth. I had two woven dresses which served me well. I still retain some of the material." (April 1897).

Margaret Pierce Young died January 16, 1907.

*Ellen Rockwood Young*, daughter of Albert P. and Nancy Haven Rockwood, was born at Holliston, Middlesex County, Massachusetts, in 1829. She embraced the Gospel when quite young, late in 1837, together with her father's family. She moved from Holliston, with her Uncle Jesse Haven and her Aunt Elizabeth, in 1838, and went to Far West, Missouri, with the Saints. She was married to Brigham Young in January 1846, and arrived in Salt Lake Valley with the family in September, 1848.

Ellen Young died in Salt Lake City January 6, 1866. She was tall and slim, of fair complexion, had a cheerful countenance, and was devoted to her religion, to her husband and to his family. She died in full faith of the Gospel, but childless.

*Maria Lawrence Young*, daughter of Edward and Margaret Lawrence, was a native of Canada, embraced the Gospel and emigrated to Illi-

nois with her parents in 1838. She was married to Joseph Smith in 1843. After the death of the Prophet, she was married to Brigham Young in January, 1846.

Maria was prepossessing in her appearance, a little above medium height, rather dark complexioned, and was a woman of sterling integrity. She died in Nauvoo, about 1847 and left no issue of her marriage.

*Martha Bowker Young*, daughter of Samuel and Hannah Atkins Bowker, was born at Mount Holley, New Jersey, January 24, 1822. She embraced the principles of life and salvation as taught by Joseph Smith. She moved to Nauvoo prior to 1845 and was married to Brigham Young, January 21, 1846, Heber C. Kimball officiating.

Martha was a prudent woman, faithful to her husband and friends. She was an invalid for many years, but her faith never wavered. She always bore a faithful testimony to the work of God. Martha descended from the founders of Philadelphia, and was a Quakeress by birth. She was of medium height, and fair complexion. She came to the Salt Lake Valley in 1848 with members of her husband's family. Martha died in Salt Lake City, September 26, 1890. She had no children, but the Brigham Young family, including wives and children, loved her dearly.



Martha Bowker Young

As Zion grew and prospered under the capable leadership of her husband, Martha found joy and satisfaction in observing the building of such magnificent edifices as the Temple, the Tabernacle, the Social Hall, and the Salt Lake Theater, as well as the many homes that would soon make this city a fitting place of abode for the multitudes who had left their homelands and the once beautiful city of Nauvoo. As long as her health would permit she took her place as the wife of President Young in performing her everyday tasks with a cheerful spirit, thus contributing her part toward the well-being of her husband and the development of the community in which she lived.



*Zina Diantha Huntington Young*, daughter of William and Zina Baker Huntington, was born January 31, 1821, at Watertown, Jefferson County, New York. Her father was a direct descendant of Simon Huntington, the Puritan emigrant who sailed for America in 1633.



Zina Diantha Huntington Young

The Huntingtons embraced Mormonism at Watertown and Zina D. was only fifteen years old when she was baptized by Patriarch Hyrum Smith, August 1, 1835. Soon after that she went to Kirtland, Ohio, with her father's family. On one occasion in the Kirtland Temple "she heard an invisible choir singing, 'till the house seemed filled with numberless voices." She was a member of the Kirtland choir. She experienced the persecutions of Missouri and Illinois, during which time her mother died of fatigue and privation. Zina married Henry Jacobs in Nauvoo, and had two

sons, but, this not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of plural marriage and she accepted it as a divine revelation and was sealed to the Prophet Joseph for time and eternity, October 27, 1841, her brother, Dimick Huntington, officiating.

Zina was a member of the first organization of the Relief Society at Nauvoo. After the martyrdom of Joseph Smith she was united in marriage to Brigham Young and with others of the Saints, left Nauvoo February 9, 1846, crossing the Mississippi on the ice. Arriving at Mt. Pisgah, her father was called to preside over the branch of the Church organized at that place, and Zina D. with her two little boys remained with him temporarily. Sickness visited the camp and deaths were so frequent that help could not be obtained to make coffins. Many were buried with logs at the bottom of the graves and brush at the sides. Her father was taken sick and eighteen days later he died. After these days of trial she went to Winter Quarters and was welcomed into the family of Brigham Young, whom she had married February 2, 1846. With them, she, in May, 1848, began the journey to the Salt Lake Valley, arriving there in the September following. On the journey she walked, drove teams, cooked beside campfires and lived in tents and wagons.

In 1879, she visited the Sandwich Islands, and in 1881, visited the State of New York and other parts of the Union doing missionary work. After the death of Eliza R. Snow she presided over all the Relief Societies of the Church. Augusta J. Crocheron in her book entitled "Representative Women of Utah," published in 1884, describes Zina Huntington Young as follows: "Pictures and words are alike powerless to convey the beauty of her face, her spirit and her life. Each succeeding year adds a tenderer line to her face, a sweeter, gentler intonation to her voice, a more perceptible power to her spirit from the celestial fountains of faith, widens the circle of her friends, strengthens and deepens their love for her, and brings a richer harvest of noble labors to her name."

She had one child by President Young, Zina, born April 3, 1850. Death came to her August 29, 1901.

*Naamah Kendel Jenkins Carter Young*, daughter of Billings and Betsy Law Carter, was born at Wilmington, Massachusetts, March 20, 1821. She removed with her parents to Sharon, New Hampshire, and from there to Peterborough, in the same State. She was baptized into the Church of Jesus Christ of Latter-day Saints, April 3, 1842; went to Nauvoo in March, 1845, where she became acquainted with John Saunders Twiss, to whom she was married May 30, 1845, President Brigham Young officiating. Her husband died September 10, 1845 and Naamah married Brigham Young January 26, 1846. She moved with the others of President Young's family to the Salt Lake Valley in 1848.



Naamah Kendel Jenkins Carter Young

Naamah did a great deal of redemption work for the dead in all the temples in Utah. She was treasurer of the Relief Society of the Eighteenth Ward in which she resided. She was rather small, of fair complexion, kind and affectionate, genial in disposition and devoted to the principles of the Gospel. It has been said of her "she went around doing good." She died in Salt Lake City.

*Mary Jane Bigelow Young* was the daughter of Nahum and Mary Gibbs Bigelow, born October 15, 1827. Her parents joined the



Church of Jesus Christ of Latter-day Saints in 1838, and from that time on she cast her lot with other members of the Mormon faith. On March 20, 1847, she was married to Brigham Young and arrived in the Valley of the Great Salt Lake in 1848. She was the sister of Lucy Bigelow who was also President Young's wife.

It is said that shortly after her arrival in Zion, Mary Jane went to President Young and told him that she had decided it would be impossible for her to be happy as the plural wife of any man. She had great respect for him but asked that she be released from her marriage vows. Realizing that women should have the privilege of choosing what they deemed to be right, he gave his consent to a separation. She was the only wife to leave the home and protection of President Young except Ann Eliza Webb who divorced him. Mary died September 26, 1866 in Salt Lake City.

*Lucy Bigelow Young*, daughter of Nahum and Mary Gibbs Bigelow, was born October 3, 1830, near Charleston, Cook County, Illinois. Her



Lucy Bigelow Young

parents joined the Church in April, 1838, while she was but a child of 8 years. She was baptized and moved with her family to Hancock County, Illinois, where she passed through the mobbings, and hardships in common with the rest of the members of the Church. As a faithful member of the Church she attended the dedication of the Nauvoo Temple. The family left Nauvoo at the time of the general exodus of the people. When about seventeen years of age she was married to President Brigham Young in March, 1847, and arrived in the Valley with members of the family in September, 1848.

Lucy moved into the Lion House in 1855, before it was finished and remained there until

President Young moved her and her family to St. George in November, 1870, where she remained until 1892. She attended the dedication of the St. George Temple and worked faithfully and continuously during her residence there for redemption of the living and the dead. Lucy also did considerable missionary work in the Sandwich Islands and other places.

She was of fair complexion with brown hair and blue eyes, a little above medium height and rather stout. She was of a lively disposition. She was the mother of three daughters named as follows: Dora M, born May 12, 1852; Susa, born March 18, 1856 and Rhoda Mabel, born February 22, 1863. Lucy Bigelow Young passed away February 3, 1905.

*Eliza R. Snow Young* was born in Becket, Berkshire County, Massachusetts, January 21, 1804, the daughter of Oliver and Rosella Lenore



Eliza R. Snow Young

Pettibone Snow. She accepted the Gospel of the Church of Jesus Christ of Latter-day Saints and was baptized April 5, 1835. Later she removed to Kirtland, Ohio where she taught a select school for girls. She boarded with the family of the Prophet Joseph Smith and gave most of her means toward the building of the Kirtland Temple. When her parents accepted the Gospel and came to that city her joy was complete. In 1838 she left Kirtland with the persecuted Saints for Far West where she remained for sometime nursing her brother, Lorenzo Snow, through a severe illness. She then journeyed on to Quincy and thence to Nauvoo, Illinois where again she resided in the home of the Prophet whom she married June 29, 1842.

In the organization of the first Relief Society, March 17, 1842, which took place in Nauvoo under the personal direction of the Prophet, Eliza was made secretary and kept an accurate record of the organization which she brought to Zion. On June 12, 1847, she started with the second company and arrived at her journey's end in October of that year. Eliza lived in the Old Fort for twenty-two months. On June 29, 1849 she was married to President Brigham Young.

During her childhood Eliza began writing poetry and her great ability was soon recognized. Nine volumes of prose and poetry were published by this remarkable woman. At the time of her death it was said of her: "The inspiration which vitalized her pen and brought forth its words as imperishable as the language was not suppressed, even under the most trying and adverse circumstances, and at frequent intervals of her weary journey she produced poems of rare beauty."



She lived in the Lion House for many years and her sitting room was used for family councils as well as a place where prominent women met to discuss their various activities such as suffrage, women's cooperative stores, sericulture, etc.

Eliza was slightly above medium height, of slender build, her bearing graceful and refined. She had a noble countenance, the forehead unusually high and the features exquisitely cut. The most striking feature of all were her wonderful eyes, deep, penetrating, full of meaning and often illuminated with poetic fire. In speech and action she was thoughtful and deliberate. When she left this mortal sphere December 5, 1888 it was the universal expression of her people that the spirit of one of the noblest and purest of women that ever graced this earth had passed away to the paradise of God.

### THE WIFE'S SALUTATION

Our life is a cup where the sweet with the bitter,  
And bitter with sweet oft commingle again;  
Where we're meeting and parting and parting and meeting,  
Pain changes to pleasure and pleasure to pain.

When stern duty demands of my husband long absence,  
In spite of my judgment my feelings will mourn;  
But the time wears away, though it seems with slow motion,  
And my heart beats with joy when I hail his return.

—*Eliza R. Snow*

*Eliza Burgess Young*, wife of Brigham Young, was a native of England and emigrated with her parents to Nauvoo, Illinois, before the Saints left that State. She came to the Valley in 1849, and was married to Brigham Young October 3, 1850. The only issue of that marriage was a son, Alfales, who was born in Salt Lake City, October 3, 1853.

For some years practically all of President Young's wives lived in the Bee Hive and Lion House, but as the children grew up he either erected or purchased separate homes for several of his wives. In 1869 President Young bought an old colonial home in Provo where he moved his wife Eliza and her son, Alfales. It was here he lived whenever he went to Provo, which was often, as he was deeply interested in the Brigham Young Academy, the Co-operative Woolen Manufacturing Company and other industries. In 1878 she returned to Salt Lake City to live and it was here Eliza Burgess Young passed away in August, 1915. She was the last surviving wife of Brigham Young. She was a beautiful woman, a courageous pioneer and added her strength and talents to the building of the western commonwealth.

*Harriet Barney Young* was a daughter of Royal and Sarah Eastabrook Barney. Harriet embraced the Gospel in connection with the rest



Harriet Barney Young

of her father's family in the early days of the Church, and accepted all the principles thereof. She was united in marriage when quite young with a man who proved unworthy, so after an unhappy marriage of several years she was separated from her husband.

Harriet was tall and stately in appearance, of fair complexion, and had finely formed features. After an acquaintance with Brigham Young, she recognized in him qualities of a good husband and was married to him March 14, 1856. She was the mother of five children, three sons and two daughters, four of her children by her first marriage. One died in infancy. She bore one son to President Young named Phineas Howe. The children were Royal B., born No-

vember 1, 1851; Joseph O., born December 15, 1853; Sarah E., born in 1855 and Phineas H. born February 15, 1863. She passed away February 14, 1911.

One of the most outstanding cases in the Brigham Young exhibit contains the belongings of Harriet Barney Young. She was an extremely artistic woman for among this display are many beautiful articles made by her such as a knitted cap, a lovely pieced quilt, baby clothing trimmed with fine embroidery work, embroidered green cape and many other beautiful items all testifying to her ability as a homemaker. Included in this exhibit is a needlecase made by her when she was very young. Such articles as hairpins, purse, leather powder case, two silk parasols and other items used for personal adornment show her love for beautiful things, and the care she took of them, for many are still in perfect condition. She was very happy in her marriage to President Young and took great pride in her conduct and personal appearance so that she would dignify the position she held as wife of this great man. In this case is a white net bedspread designed and embroidered by Emily Partridge Young. Another attractive piece is a woven cotton shawl made by Clara Decker Young. We also have a wreath presented to President Young by his daughters on his 75th birthday made in a floral design of their own hair.



*Harriet Amelia Folsom Young*, daughter of William H. and Zerviah Clark Folsom, was born August 23, 1838, in Buffalo, New York. Her father and family embraced the Gospel in 1841, and removed to Nauvoo, Illinois soon afterwards. In the year 1846, when the Saints were driven from that state, they moved to Keokuk, Iowa, and afterwards went to Council Bluffs. Early in 1860 they started across the plains for the Valley of the Great Salt Lake arriving in October of that year. Amelia was then twenty-two years of age, tall and queenly in appearance. She was of fair complexion. She became acquainted with President Brigham Young in 1860, but was not married to him until January 24, 1863.



Harriet Amelia Folsom Young

Shortly before President Young's death he decided to erect an official residence where he could entertain people who came to see him. The family understood that Amelia would live there and was happy that President Young had chosen her to assume the responsibilities of all social affairs. Before the residence was completed President Young passed away. It was finished by President John Taylor and named the Gardo House. Harriet Amelia Folsom Young passed away December 11, 1910.

In the Brigham Young room in the Pioneer Memorial Museum hangs a beautifully tinted likeness of Amelia Folsom Young. There is also a case in which are displayed some of her personal belongings. She was a woman of exquisite taste. Among these articles are five lovely shawls; a large black lace, a red silk embroidered and fringed; a white silk, also embroidered, and two small lace shawls. There are collars of intricate lace and bead work; elegant fans and other accessories. Several dresses which belonged to her are on display, notably a light blue taffeta trimmed with cream colored lace which was worn by her at the Inaugural Ball honoring President Ulysses S. Grant in 1869. The dress contains 16 yards of silk, bought in France, and 125 yards of lace at \$5.00 a yard. Cost of dress approximately \$700. Another lovely dress is a two-piece black silk brocade with pink silk lining, trimmed with black beads. The silk was manufactured in Utah.

*Mary Van Cott Young*, daughter of John and Lucy Sackett Van Cott, was born February 2, 1844, at Elmira, New York. Her father and family embraced the Gospel and emigrated to Nauvoo, Illinois. From there they came to Utah in 1847. The family home was built on the corner of First South and West Temple Streets.

Mary had been the wife of James Kirby. She divorced him before the birth of her daughter, Luella. Several years later she was married to Brigham Young January 8, 1865. She was a tall, fine looking woman of fair complexion, kind hearted and affectionate, a faithful member of the Church, and a loving wife and mother. She bore one child to President Young, a daughter named Fanny, who was born January 14, 1870. Her first home was located opposite



Mary Van Cott Young

the south gate of the Temple grounds where she died January 15, 1884.

When the Van Cott's left for the West to join the Saints in Utah, neighbors came to bid them good-bye. One man said, "John, you surely aren't going to take your mother out into that wilderness! She will never live to reach her destination." When John answered in the affirmative, the man made a wager with him, saying that he would give John \$30.00 for every year that his mother lived after reaching the valley. She did live to get there, and not only that, she lived thirty years after reaching Utah, passing away at the age of ninety. The neighbor had never failed to keep a promise, but he was rather skeptical about this one, so when a friend came through Salt Lake City en route to California, he asked him to call at the Van Cott home and see if John's mother was really alive. When he knocked at the door and the lady in question answered it, he was fully convinced that Mrs. Van Cott was very much alive and in remarkably good health. This information he promptly forwarded to his friend.

She was a pioneer.

A noble Daughter of a noble sire,  
Not a weak clinging vine,  
Self-reliant, strong, and fine.

—Elizabeth H. Welker



*Ann Eliza Webb*, the last wife of Brigham Young, was the daughter of Eliza Churchill and Chauncey W. Webb. She was born in Nauvoo, Illinois September 13, 1844.



Ann Eliza Webb Young

The family came to Utah in 1848 and settled in Cottonwood. She married James L. Dee April 10, 1863, by whom she had two sons, James E. and Lorenzo. She was divorced from Mr. Dee and later was sealed to Brigham Young, April 6, 1868.

Becoming dissatisfied also with her second marriage, she entered suit against President Young in 1875. The case was finally settled and she was excommunicated from the Church. For many years she spent most of her time lecturing through the country against Mormonism. Years later Ann Eliza married Moses R. Deming but this marriage lasted only three years. The date and place of her death are unknown.

### THE FATHER

One striking fact concerning this family is that out of the fifty-six children born to the wives of Brigham Young (ten died in infancy) "not one was halt, lame, blind or impaired in physical powers. They were a race of hardy and bright children full of life and animation." President Young was proud of his children and desired that all should have proper spiritual and intellectual development.

On November 28, 1869 he called a meeting of his family in the Lion House, and under his direction the Retrenchment Association was organized. It purposed that the younger members would assist the older members in propagating, teaching, and practicing the principles of the Church. "Retrench in your dress, your speech, light mindedness of thought, and everything that is bad and worthless and improve in everything that is good and beautiful." President Young firmly believed that his wives and children should set the example in both conduct and dress; that beauty must be sought in the expression of the countenance combined with neatness and cleanliness and graceful manners. He said, "Let the beauty of your adornment be the work of your hands. Let the mothers of Israel make their sons and daughters healthy and beautiful by cleanliness and proper diet. Whether you have much



or little clothing for your children it can be kept clean and be made to fit their persons neatly. Make your children lovely and fair that you may delight in them. Have your dresses neat and comely, and conduct yourselves in the strictest sense of the word, in chastity."

Men, women, and children met and knew President Young. They have left for us their testimonies of his greatness, a few of which we include in the following pages.



The Gardo House (Amelia Palace)

### THE GUIDING HAND

Yes, his was the beating heart, the thinking brain, the guiding and directing hand in all the wondrous works of Utah's development, and the development to a great extent of all the surrounding states and territories. Without him or someone like him, and without a people such as he led, this region of orchards, farms and vineyards would now be a wilderness, a desolation; the wheels of progress would have stood still, comparatively speaking, and the westward march of an empire have been delayed indefinitely. Encouraging and fostering every enterprise that would benefit the people and build up the country, he was the first to utilize the telegraph upon its advent into Salt Lake Valley, flashing eastward the lightning message that Utah had not seceded but was firm for the constitution and the laws. He was among the first to welcome the transcontinental railroad, whose path over the plains and through the mountains he had marked out with his pioneer staff twenty-two years before and whose road-



bed across Utah he now helped to build. Nor must it be forgotten that he and his people constructed and owned telegraphs and railroads of their own, and established and promoted numberless other worthy and successful enterprises.

Colonizer, statesman, capitalist and financier; mercantile magnate and organizer of industry; friend of education and founder of colleges and academies that bear his name; builder and patron of theaters and other places of wholesome amusement and recreation, whose moral atmosphere he kept phenomenally pure; governor and legislator of the Territory, whose wisest law he originated, and whose constitutional rights he maintained at every hazard; the leading citizen and master spirit of the community, which leaned upon him as a pillar of wisdom and power; apostle and president of the Church, whose perfect organization he thoroughly understood, whose sublime doctrines he expounded with plainness and profundity, and whose powers he wielded for the common good; a genius himself, recognizing genius in others, and wisely utilizing it for the furtherance of his Master's cause; intuitive, sagacious, a reader of men's hearts, an adept in the knowledge of human nature; a man for emergencies, brave, strong, tried and true; a man of mighty faith, made manifest in mighty works; a benefactor of his kind and a worshiper of the true and living God—who shall say that he was not, what many the world over now concede him to be, one of the greatest characters of the world's greatest age.—*Orson F. Whitney*

### TULLIDGE, THE HISTORIAN, SPEAKS

In his character and life-work, this man, Brigham Young, was a supreme enigma. The world has had nothing like him for several centuries; nor may we have his parallel type again for centuries more . . . He was worshipped as few men have been in any age; he has been cursed and hated equally. He may in some sense have been deserving of both for that which has been true in the facts of any great or remarkable man's life must have some equivalent causes. . . . To the popular mind, the whole epic of Mormonism is embodied in the lives of Joseph Smith and Brigham Young; but quorums of great men, in the Mormon sense, have helped to bear the "kingdom"—this ark of the "new and everlasting covenant"—upon their shoulders. And, apostolically viewed, they have been men of great character, great force, and surpassing faith, which constitutes the soul of all new religions that bear the stamp of destiny. . . .

Brigham Young led his people for thirty-four years. Seldom does it fall to the lot of a ruler to sway the sceptre that long; still less seldom to keep up in their lives such an unwearied sensation. His name has now provoked and now charmed all the world. Marvelous psychology has been in the name, to thus prevail. He lived to his seventy-sixth year. His will was matchless; his mind sound. View

the man as we may, Brigham Young is an enduring name. The friction of the centuries will not erase it.

### MEETING THE GREAT MAN

It was on a late afternoon in autumn; the rehearsal for that night's play was over, the scene painter's brush was moving rapidly upon the broad spread of canvas before him, and he thought himself alone. Anon was heard the sound of firm, yet almost inaudible footsteps upon the stairs, then the maker appeared and *it was the great man*. Unheralded, the "Mormon" leader had come to the Playhouse upon a tour of inspection. Brigham Young was famed for completeness; he possessed a genius for details. Carefully the President examined each water tank, each barrel of salt. He appeared to think that day of the Playhouse's danger from fire. He broke, with the end of his goldheaded cane, the thick crusts which had formed over the tops of the barrels. I watched him shake his head and compress his lips; there came a frown upon his face. His orders for safety, one could see, had been neglected; he did a labor which should have been performed by others. No doubt, someone would be reprimanded. It is my belief that during the hand shake, which came a few minutes later, between the writer and the "Moses of the West," and in which the writer felt the power of that personal magnetism, I might say a little tingling of emotion from head to toe, that the great man "sized me up," as Americans are wont to say, spiritually, mentally and physically with those steady, keen, and searching eyes.

This was the great man who had caused the Playhouse to be. He caused the theater to be built, and with it and with the dance, he counter-balanced the effect of isolation, of the stern nature around them, upon the "Peculiar People" of whom he was the leader. . . . Meeting the great man—and wherever one met that man he was impressed with his power. It was the same whether it was upon the Temple Square, upon the street, in the wilds of nature or within the Playhouse walls.

—*Alfred Lambourne.*

### THE ACTRESS

Julia Dean, one of the greatest of the early day actresses who graced the Old Salt Lake Theater, made this comment at the close of her farewell performance:

"Ladies and Gentlemen: It is but seldom I lose the artist in the woman, or permit a personal feeling to mingle with my public duties; yet, perhaps, in now taking leave I may be pardoned if I essay to speak of obligations which are lasting. . . . To President Young, for very many courtesies to a stranger, lone and unprotected, I return those thanks which are hallowed by their earnestness; and I trust he will permit me in the name of my art, to speak my high appreciation of the order and beauty that reigns throughout his house.



"I would the same purity prevailed in every temple for the drama's teachings. Then, indeed, the grand object would be achieved, and it would become a school

'To wake the soul by tender strokes of art,  
To raise the genius and to mend the heart.' "

#### FROM RICHARD BURTON, FAMOUS EXPLORER

Shortly after arriving, I had mentioned to Governor Alfred Cumming my desire to call on Mr., or rather, as his official title is, President Brigham Young. About noon I met Governor Cumming on Main Street, and we proceeded to our visit. After a few words of introduction Mr. Brigham Young advanced, shook hands with complete simplicity of manner, asked me to be seated on a sofa at one side of the room, and presented me to those present.

Under ordinary circumstances it would be unfair in a visitor to draw the portrait of one visited. But this is no common case. I have violated no rites of hospitality. Mr. Brigham Young is "a seer, revelator and prophet," having all the gifts of God which he bestows upon the head of the Church; his memoirs, lithographs, photographs and portraits have been published again and again; I add but one more likeness; and, finally, I have nothing to say except in his favor.

The first impression left upon my mind by this short seance, and it was subsequently confirmed, was, that the Prophet is no common man, and that he has none of the weakness and vanity which characterize the common, uncommon man. A desultory conversation cannot be expected to draw out a master of spirit, but a truly distinguished character exercises most often an instinctive—some would call it mesmeric—effect, upon those who come in contact with it; and as we hate or despise at first sight, and love or like at first sight, so nature teaches us at first sight what to respect. Finally, there is a total absence of pretension in his manner, and he has been so long used to power that he cares nothing for its display. The arts by which he rules the heterogeneous mass of conflicting elements are indomitable will, profound secrecy, and uncommon astuteness.

The Prophet received us in his private office, where he transacts a greater part of his business, corrects his sermons, and conducts his correspondence. It is a plain, neat room, with the usual conveniences, a large writing desk and money safe, table, sofa, and chairs, all made by the able mechanics of the settlement. There was a look of order, which suited the character of the man; it is said that a door badly hinged, or a curtain hung awry, 'puts his eye out.' His style of doing business at the desk or in the field, for the Prophet does not disdain handiwork, is to issue distinct, copious, and intelligible directions to his employees, after which he dislikes referring to the subject. It is typical of his mode of acting slow, deliberate, and conclusive.

## STAY IN THE VALLEYS OF THE MOUNTAINS

I stood on the Sixth Ward Square, Salt Lake City, in the year 1849 and heard President Brigham Young say to the people assembled there, many of whom wished to go to the gold fields in California: "Some have asked me. I have told them that God had appointed this place for the gathering of His Saints, and you will do better right here than you will by going to the gold mines. Some have thought they would go there and get fitted out and come back, but I told them to stop here and get fitted out. Those who stop here and are faithful to God and His people will make more money and get richer than you who run after the god of this world; and I promise you in the name of the Lord that many of you who go, thinking you will get rich and come back, will wish you had never gone away from here, and will long to come back but will not be able to do so. Some of you will come back, but your friends who remain here will have to help you; and the rest of you who are spared to return will not make as much money as your brethren do who stay here and help build up the Church and kingdom of God; they will prosper and be able to buy you twice over. Here is the place God has appointed for his people. We have been kicked out of the frying-pan into the fire, out of the fire into the middle of the floor, and here we are and here we will stay. God has shown me that this is the spot to locate His people, and here is where they will prosper; He will temper the elements for the good of His Saints; He will rebuke the frost and the sterility of the soil, and the land shall become fruitful. Brethren, go now, and plant your fruit seeds."

Stretching his arms to the east and to the west, with his hands spread out, he continued: "For in these elements are not only all cereals common to the latitude, but the apple, peach and plum, yea, and the more delicate fruits, the strawberry and raspberry; and we will raise grapes here and manufacture wine; and as the Saints gather here and get strong enough to possess the land, God will temper the climate, and we shall build a city and a temple to the Most High God in this place. We will extend our settlements to the east and west, to the north and to the south, and we will build towns and cities by the hundred, and thousands of the Saints will gather in from the nations of the earth. This will become the great highway of the nations. Kings and emperors and the noble and wise of the earth will visit us here, while the wicked and ungodly will envy us our comfortable homes and possessions. Take courage, brethren. I can stand in my door and can see where there is untold millions of the rich treasures of the earth—gold and silver. But the time has not come for the Saints to dig gold. It is our duty first to develop the agricultural resources of this country, for there is no country on the earth that is more productive than this. We have the finest climate, the best water, and the purest air that can be found on the earth; there is no healthier climate anywhere. As for gold and silver, and the rich minerals of



the earth, there is no other country that equals this; but let them alone; let others seek them, and we will cultivate the soil; for if the mines are opened first, we are thousands of miles from any base of supplies, and the people would rush in here in such great numbers that they would breed a famine; and gold would not do us or them any good if there were no provisions in the land. People would starve to death with barrels of gold; they would be willing to give a barrel of gold for a barrel of flour rather than starve to death. Then, brethren, plow your land and sow wheat, plant your potatoes; let the mines alone until the time comes for you to hunt gold, though I do not think this people ever will become a mining people. It is our duty to preach the Gospel, gather Israel, pay our tithing and build temples. The worst fear that I have about this people is that they will get rich in this country, forget God and His people, wax fat, and kick themselves out of the Church and go to h——. This people will stand mobbing, ribbing, poverty, and all manner of persecutions, and be true. But my greater fear for them is that they cannot stand wealth; and yet they have to be tried with riches, for they will become the richest people on this earth." Was there a divine inspiration in this matter or not.—*Captain James Brown, Company C, Mormon Battalion*

### LOVE FOR HIS PEOPLE

At one time in the '60's, President Young and party came to Brigham City and very elaborate preparations were made for their entertainment. The dinner was simply grand. The beautiful daughters of Zion had vied with each other as to which should look the prettiest, and the sons, as aids, were ever ready to do their part. Brother Brigham looked at the tables and I thought he was displeased; but after a moment, while his features passed from a sort of half-frown to a heavenly smile, he said in very distinct tones:

"Is Sister Mary Reese here?" That noble Welsh sister answered, "Yes." Then President Young said: "Sister Reese, will you please go home and make a kettle of cornmeal mush and add some milk for my dinner?" Something like ten or perhaps more of his party asked for the same treatment.

Then Brother Brigham said to President Snow, "You send the teachers and brethren out and bring in the aged, the lame, the blind, and all your poor and let them have a good dinner and then give them a free ticket to the theater that comes on tonight. Do this once every year in your city and our Heavenly Father will smile upon you and your city and bless you forever."

It was done. His instructions were faithfully kept in Brigham City and now throughout Zion. While it might not have been this incident which led to the established Old Folks party, I have always thought it was this event that inspired that beautiful practice.

—*Samuel B. Warner*

## MEETING YOUTH

At the age of fifteen I was working for Bishop Hunter's sons, Rudolph, William and Oscar, in American Fork, Utah. It was in the year 1871; the boys sent me over to Milo Andrus' place near Sandy with a yoke of cattle and I was riding a small mule. When I got around the point of the mountain, between the point and the Dunyon's place, I met President Young driving in his carriage with a fine pair of mules and a large train of carriages following him. I did not know any of them—not even President Young at the time. I turned my cattle off the road, but when I got even with the President, he stopped and told me to come over to him. Then he asked me concerning my name, my country, where I came from, whom I worked for, my destination and ever so many questions that I don't remember and I answered them all to the best of my ability.

Then he told me who he was and gave me his hand and asked God to bless me. A feeling thrilled my soul that has always stayed with me. To think that the President of the Church would stop a boy and talk with him, filled me with such love for him that it has remained since then as a sweet memory. I saw him many times during the winter of 1874 and 1875, while I was working on the St. George Temple, and heard many good counsels given by him while there.

I was at his funeral in Salt Lake City when he was laid to rest. I have seen him in my dreams at times and it seems that he has been my guiding star through life.—*John A. Poulson*

The following story was told by Heber J. Grant, son of Jedediah Grant, who was the loved counselor and trusted friend of Brigham Young, and is indicative of Pres. Young's great love for children.

When I was about six years of age I jumped on the back of his sleigh with the intention of dropping off after riding a short distance and walking home. His team went so fast that I dared not do so, fearing I would be seriously hurt. We came to a stream a mile or two south from my home. As the driver was about to cross the stream President Young saw me for the first time and he called out: "Brother Isaac" (his negro coachman), "Brother Isaac, stop! Pick up that child. He is almost frozen." I was tucked under a warm lap-robe and when we had gone a little distance he asked, "Are you warm, my boy?" I answered, "yes". He said, "Be happy then for we are going to take you for a nice long ride and when we come back we will land you at your home." He asked my name, and when I answered, he told me how he loved my father and what a good man he was, and he also told me to ask my mother to send me up to his office in a few months that I might visit with him. When I went to his office he remembered me and chatted with me pleasantly. From that day to the day of his death he treated me with the utmost courtesy and took a personal interest in my welfare, and this naturally inspired me with a great love for him.



*In Kanosh:* My grandfather, Culbert King, was the bishop in Kanosh, Millard County, Utah. Brigham Young was his very dear friend and it was his custom while en route to his winter home in St. George to stop over for a visit with the King family. My mother, Esther Clarinda, told me many times how happy the family was when they heard he was coming. When the time finally arrived the children, dressed in their best attire, went out to meet the caravan with songs of gladness. President Young never failed to pat the head of each child and greet him or her individually. Sometimes he would take them on his knee and talk to them, encouraging them to live right and to strive for high ideals.

His favorite supper was a large bowl of bread and rich milk, and he loved the cream best of all. To my mother and sisters this was rather odd, as grandmother had spent hours cooking chickens, pies and other special foods which the other members of the party thoroughly enjoyed. Sometimes he would take his shoes off and warm his feet by the fire while he told many delightful stories.—*Esther B. Mathews*

*Charlotte Evans Adams*, born in 1853, often related her precious memories of the occasions when President Young would visit the little town of Nephi, Juab County. She, with other children, dressed in their very best clothes, carrying bouquets of flowers, flags or banners would greet the President with songs and cheers. Mrs. Adams remembered that at one of the parties held in honor of their great leader, she was thrilled when he asked her to dance with him for he was such a graceful dancer, executing the intricate figures of the Lancers, quadrille, and Schottische so beautifully.—*Jesse Archibald Atkinson*

#### FROM THE RECORDS OF STEPHEN BLISS MOORE

In 1860, Samuel Moore and his family, pioneers of 1847, were called to move to Provo, Utah to help build up the settlement. They originally had made their home in Salt Lake City and at one time owned property, now known as the Walker building on Main Street. His son, Stephen, moved near the Indian farm established in 1854 in the vicinity of Spanish Fork. When a treaty was made between the government and the Indians of that locality whereby they were to remove to the Uintah Reservation located in Strawberry Valley, President Young and other prominent Churchmen aided in the forming of the treaty at which time they and fifteen Indian chiefs met at the Spanish Fork Indian reservation farm.

In 1864, Stephen B. Moore, who was now living at Provo, asked the approval of the Church authorities to locate in Strawberry Valley. The following letter in the possession of Elsie Moore Lott, not only gives consent but shows the anxiety of President Young for the protection of the women and children in each of the new settlements.

G.S.L. City, March 2, 1864

Elder Stephen B. Moore  
Provo City, Utah County, U. T.

Dear Brother:

*I approve of your wish to settle in Strawberry Valley, as expressed in yours of Feb. 26th and advise that enough go, of those who may prefer going there, to at once locate all the most eligible spots in the valley, both for farming and herding. I also repeat to you my invariable counsel to all who make new settlements, and that is to so conduct your operations in making the settlement that women and children shall at no time be left unprotected against the assaults and violence of wicked men, whether they be red or white.*

*Your Brethren in the Gospel,  
(Signed) Brigham Young*

#### "TRULY A PROPHET OF GOD"

Richard Pickering and his daughter, Emily, accepted the principles of the Church of Jesus Christ of Latter-day Saints in London, England and came to the Valley of the Great Salt Lake August 25, 1867. Richard and his wife had separated because of a difference of opinion regarding religion. They were taken to the home of Mary Ann Angell Young and here an enduring friendship developed between the Pickerings and members of the Young family.

Emily often recalled one of the regular prayer meetings held in the home when President Young gave his usual counsel and advice to his family. "One evening he appeared in a long-tailed coat with many buttons sewed down the back. He turned his back to us and told us to look at the buttons. 'They are of no use to the coat,' he said, 'they are just there for show. The time will come when there will be many things just for show, so let us all be careful and be aware of the dangers of false pride and vanity.' "

Later Mr. Pickering was made superintendent over the farm and mill in Liberty Park. After the death of Richard in 1870, Christian Anderson, who was working on the farm and had married Emily Pickering, took over President Young's farm on shares. When Christian and Emily decided to make their home in Sanpete County, President Young and his wife, Emily Dow Partridge, gave them two bound volumes of the Deseret News for a present. President Young, often made trips to Sanpete County, and he always called on the Andersons. They were only two of the hundreds that were lovingly cared for by him and Emily often said "he was truly a Prophet of God."—*Elva A. Christensen*

#### PRAYER OF A MISSIONARY

Edward Stevenson, one of the early pioneers of Utah, often wrote in his autobiography and journal of the respect and love of the people



for their great leader, Brigham Young. He was called by President Young to go on a mission to Gibraltar, colony of Great Britain. Concerning this mission Elder Stevenson recorded in his diary the following:

Feb. 16, 1853—This day I shall start, I expect about twelve. This forenoon I did some business and bid many friends farewell. I met President Young about 12 as I was just going home to get my horse to start, when he invited me to get up and he would give me a ride home. I surely esteemed this a great privilege to ride with the Prophet of the Lord just before going. I felt thankful for his kindness and company and took my last farewell for the present and pray my Father in Heaven preserve him and bless him and family until my safe return to behold his society and family and my family and friends and Zion in peace.—*Inf. Emily M. Carlisle*

### THE ROBINSONS

Brigham Young was in the home of my great-grandfather, Edward Robinson, many times; not only in Manchester, England, but in Nauvoo, Illinois, and American Fork, Utah. I was born in Edward Robinson's last earthly home, built on what is now the Robinson Park in American Fork. Next to this old home was Edward's son's home, William Smith Robinson, my grandfather, who through the years told me many things concerning Brigham Young. He said:

"Yes, Brigham was a great man. My Pappy (Edward) told me that Elder Young blessed me when a baby and often took me on his lap. That was in the year 1840 when Brigham came to Manchester preaching the restored gospel of Jesus Christ. As soon as my Mammy heard Brigham speak she said, 'That man tells the truth,' and soon after she was baptized and made a member of the Church of Jesus Christ of Latter-day Saints.

"The Mormon Elders had food and lodging in our home at any time needed. At one time all of the seven children were sick and Elder Young administered to us. I was the baby and the sickest, but he promised my parents that I would be made well and grow up, live to a ripe old age. I am now 96 years old so I guess that's pretty ripe. Sabbie? ('Sabbie' was an Indian word which Grandfather said meant, 'Do you think so?') If Brother Brigham hadn't been a prophet, he wouldn't have thought of making such a promise. I've been sick enough to die more than once, but always pulled through, without a doctor. You see I've had to live to fulfill that promise, or I'd be a dead man by now. I did have a doctor once, when I had a stroke about 40 years ago, and he told me my heart was bad and that I had to do something about a large rupture but I've just tried to forget about it and I'm still living to take care of my garden. But, let me see, we were talking about Manchester.

"My Pappy told me also that whenever Brigham Young or any of the Mormon missionaries came to ride on the train to Manchester or Liverpool he would let them ride free. He would say to them, 'take your seat quickly and say nothing.' You see he was the first railroad conductor in the world and that is written on his monument in the American Fork cemetery.

"Stevenson's steam engine, the Rocket, went on the rails in 1830, the same year as the Mormon church was organized. That was the beginning of great things. But for Brigham Young, we might have still been living in old England and seen all the bombings and war. It was Brigham Young that talked my folks into coming to Zion, then Nauvoo, and when Pappy quit his fine job as conductor, the company gave him a nice silver watch, which had on it, engraved, 'To Edward Robinson, from the Manchester Liverpool Railroad, 1842.' Pappy said, 'It sure felt good to set your foot on the soil at New Orleans, after being in an old wind-sailing vessel for three months.' Then they came and built a home in Nauvoo, and stayed until the Prophet and Hyrum were martyred. My Mammy went to sleep three months later, when the ninth child was born, and we laid her to rest in Nauvoo. 'Twas Brigham Young who told Pappy to get ready to leave his home and go west, so he traded our nice red brick home for a team of horses and moved into Burlington, Iowa. Here my step-mammy, Ann Wootten, made bread every day and dried it to take across the plains. Brigham told us to do this and to buy the 'ruffins' from the big Burlington flour mills there. He said this part of the wheat was best. This lasted us most of the way over the plains to Utah; we soaked it up in milk for most of our meals. We all stayed on the John Taylor farm the winter of '49. He had been our neighbor in Nauvoo. We lived in our two wagons.

"I was ten years old when Brigham sent us next spring to help settle American Fork and Pappy bought the land, which is now the park, from Sol Thomas for \$25.00, with a log room thrown in. Sol joined the Gold Rushers. Whenever Pres. Young passed through town north or southbound he stopped first at Bishop Harrington's across the road, then he would come to visit with us. My Pappy had a beautiful rose garden, which Brigham liked to walk through and call the roses by their English names. One was Prince Henry, a deep reddish purple, and one Pappy called Brigham's rose, a double white with a pink center and always when Brigham came to visit in the summer, Pappy pinned one of these on the lapel of this great man's tan duster. Pappy said once to him, when he was working in the garden, 'My old heavy clod-crunchers,' meaning his shoes, 'don't look much like the highly polished boots I wore in the gentry back in England but such is the price of pioneer life, the best of all lives'."

—Myrtle Robinson Seastrand



## BE FAITHFUL AND YOU SHALL RETURN IN SAFETY

In the early days of Utah many people looked to President Young for counsel and guidance when they were confronted with knotty problems and difficult situations. In 1867, my grandfather, Henry Chariton Jacobs, who was 21 years of age, and his brother, Zebulon, 25, were called to fill an L. D. S. mission to Great Britain. This was a major undertaking as it necessitated their traveling by wagon train to Omaha, which was 700 miles away and the terminus of the railroad. Chariton and Zebulon lived in the Lion House with their sister, Zina, and their mother, Zina D. H. Young, who was one of the wives of Brigham Young. According to my Grandfather's account in his journal, he and Zeb had made preparations to start for New York, port of embarkation, on May 10, 1857.

Friday, May 10th—Zebulon Jacobs, John Hardy, Heber Young (Brigham's son), and myself took our bedclothes, clothing, provisions and all other articles to make us comfortable on our journey across the plains, up to Bishop John Sharp's in the Twentieth Ward, as the train was to start in the morning at 11 o'clock. We were going to wait until they reached William Kimball's ranch, twenty-two miles east of the city. We went around all day visiting our friends and feeling well, but in the afternoon we heard a report that our stores had gone down stream. In the evening we went up to James Sharp's, when to our astonishment, what we had heard was confirmed. We felt to acknowledge the hand of the Lord in all things, but could not see His wisdom in that one thing, but time will tell further on—nearly everything we had was gone, but it is all right.

Saturday, 11th — This morning Heber and I hitched his father's team up with the determination of knowing the facts as they really existed. On going up the canyon some 7 or 8 miles from the city, we found the camp as reported—all wet. There were some few articles of bedding, a gun, nothing else of any importance. We made some inquiries of how it happened. The reply was that the cattle were wild and one wagon was hitched behind the other, consequently when they were both on the bank, one pulled the other in. Heber telegraphed to his father, President Young, who was on his way back from St. George, to know what to do. His father replied, "Stick to the ship you started with. Be thou blessed and wait until I return home."

Wednesday, 15th — Commenced to collect things for another start across the plains, and had it not been for my friends would have run short of a great deal. At 2 p.m. a company of cavalry started to meet President Young and company returning home from the south. Went to Cottonwood, six miles south of the City. There were two bands of music. All the schools in the several wards were on either side of the street for almost four blocks, a most magnificent sight. It took the escort about half an hour to pass the President's office. They were saluted by cannon, and carried banners bearing very appropriate mot-

toes. I assisted in unloading the carriage. Was anxious to get to listen to the music. President Young said "pack up and go with the mule team down to the terminus of the railroad, 700 miles." We commenced to do so.

Thursday, 16th — Went down town. Met brother George Q. Cannon who was kind enough to give us \$10.00 to help us off. Joseph Kingsbury handed us \$7.50. Worked all day getting ready. Went to the theater where I met T. B. A. Stenhouse and had ice cream with him. He asked me to accept \$25.00 "as a present from my sister." I shall ever thank him for his kindness and all other men and women who assisted me. He took Zina and mother and me to have some more ice cream after the theater was out.

Friday, 17th — The first thing went down to Clayton's after my picture that she had promised me, then back to Carrington's. Bade them good bye, then breakfasted at 10, after which I went over and finished packing my duds. Took them up to Heber Kimball's, as we were going with his teams. Traded watches with William Hyde, "the Policeman". Came back and G. M. Ottinger presented me with nineteen photographs of the principal men and views of the city, and also some of a few females of my acquaintance. Clara D. Young put \$5.00 in my hand but could not utter the heart-rending word "Farewell." Came back home, went in and kissed all the family. When I last saw my mother and sister they were full of grief, yet felt joy that I had been called to go. I went into the Beehive House and saw the President, who was not well. He took my hand and said "God bless you. Be faithful and you will return in safety." The most of the family were out by the Lion House, and I had to kiss them all over again. The boys were waiting for me, so I tore myself from them, and we, that is, Heber and Ernest Young, Henry Snell, John and I got into the blue carriage and started. Saw Vilate and Chloe at the door. We waved our hands and said farewell. The wind was blowing, dust flying, very disagreeable. Went across the bench and into the canyon and in a few minutes were at the spot where our things had gone down stream seven days before. Went one mile further where we encamped and had lunch. Went to bed but could not sleep.

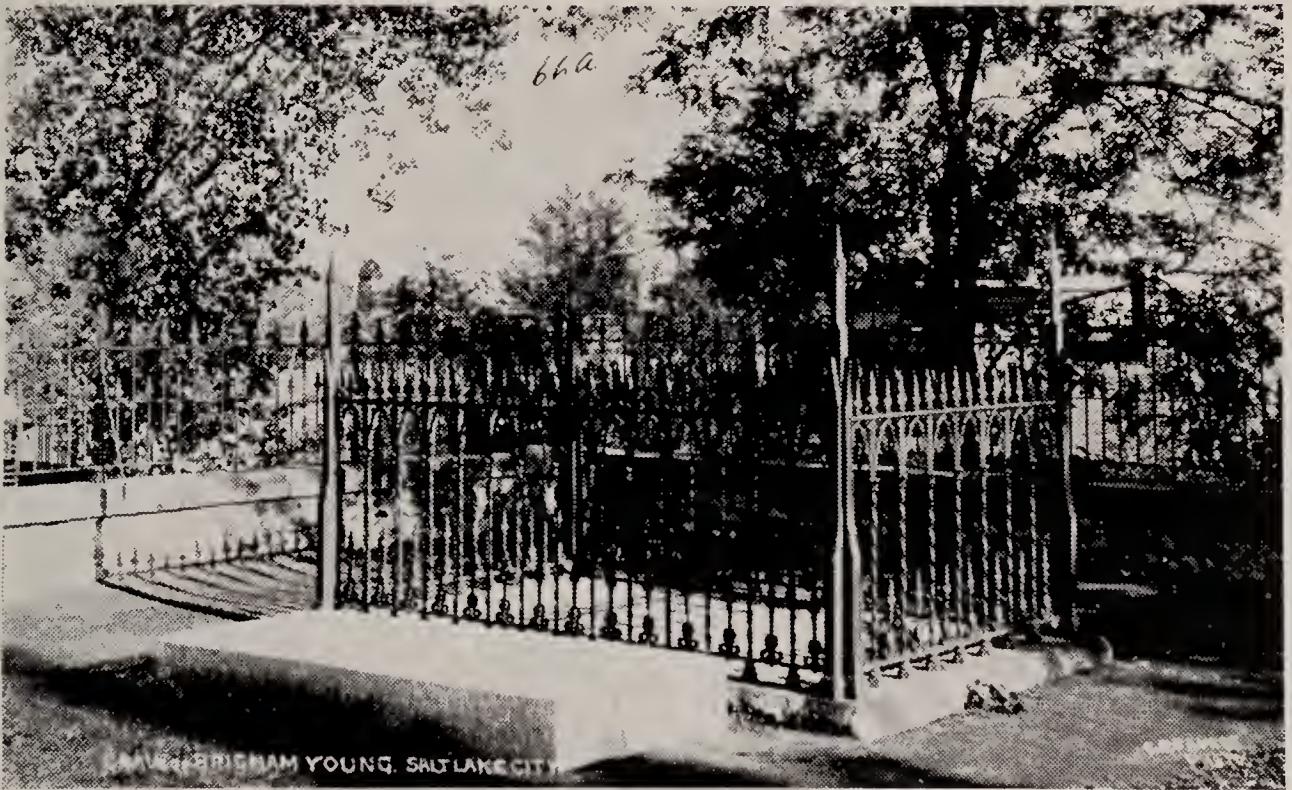
Thus they began a most difficult and trying journey through bad roads and trails, inclement weather, etc., until they reached Omaha on June 29th. They sailed from New York on July 6th, filled a successful mission, and returned safely home in June, 1870.

—*Dorothy Jacobs Buchanan*

## DEATH OF BRIGHAM YOUNG

The winter of 1876-77 President Young spent at his home in St. George preparatory to the dedication of the St. George temple, which took place April 4, 1877. During the winter he was oftentimes in attendance at the temple doing ordinance work for his kindred dead.





Burial Place of Brigham Young

He returned to Salt Lake City in time to celebrate his 77th birthday June 1, 1877 where a quiet family celebration was held in the Lion House. On August 19th he attended the Boxelder Stake conference, returning to Salt Lake August 23rd. He complained of not feeling well but in the evening attended a large conference of the Aaronic Priesthood where he gave instructions. That evening he sat in council with Eliza R. Snow, one of his wives. This took place in the prayer room and the discussion was concerning the advisability of sending a group of women to give lectures on Mormonism taken from Edward Tullidge's book, "Women of Mormondom." "It is an experiment but one that I should like to see tried," he told Eliza at the close of their talk.

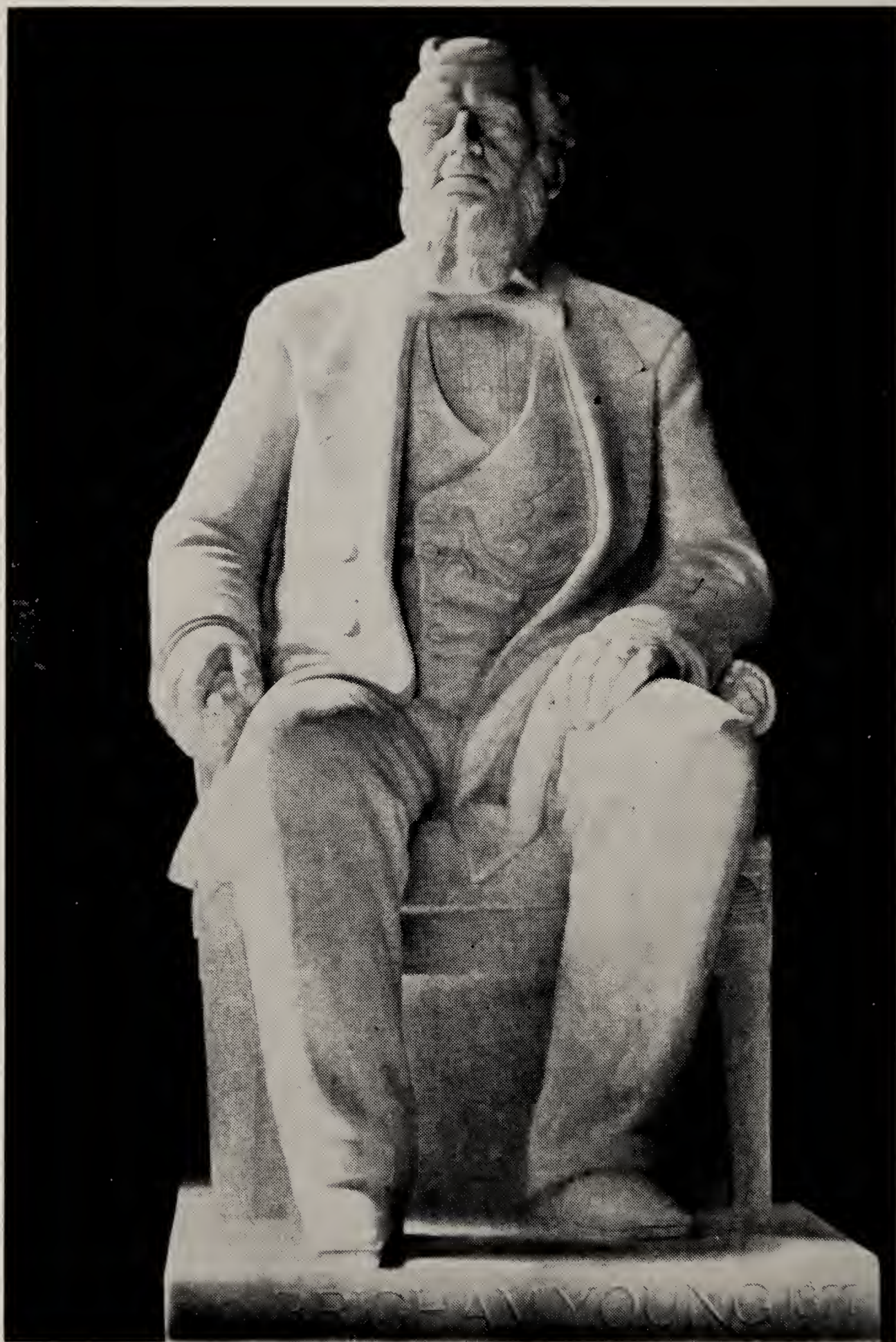
At 11 o'clock that night he became very ill and after a few days it became evident that death was approaching. On August 29, 1877 he passed away in the Lion House. The funeral was held in the Tabernacle where thousands came to mourn the loss of their leader. He was buried in the Brigham Young cemetery located on the brow of the hill at 142 First Avenue, which was part of his private estate.

### TRIBUTES TO BRIGHAM YOUNG

On June 1, 1950, a statue of Brigham Young, the great Mormon leader, was unveiled in the rotunda of the National Capitol in Washington, D.C. The following tributes were paid to him in the printed program on that memorable day:

We, in Arizona feel that we owe to Brigham Young and his Mormon pioneers a debt of gratitude for the settlement and the development of our great State . . . . The wisdom and foresight





Statue of Brigham Young in National Capitol, Washington, D.C.



of the great Utah pioneer leader in the settlement of the West has been proven by the high state of development that has followed his footsteps.  
—*Governor Dan E. Garvey, of Arizona*

Best known as a religious leader, Brigham Young likewise ranks high among the pioneer figures of the West. . . . History credits him with the development of many of the trade routes, pioneer settlements and industries which have contributed greatly to the growth of the western states. —*Governor Earl Warren of California*

The history of Utah is a story of the courage, vision, and achievements of Brigham Young and his followers.  
—*Governor Walter W. Johnson, of Colorado*

One of the finest communities in the whole United States sprang from Brigham Young's founding.  
—*Herbert Hoover*

At the suggestion of Brigham Young, members of the Utah settlements moved into what is now Idaho, and . . . several "firsts" are attributable to them: the first school, the first irrigation works, and the first railroad.  
—*Governor C. A. Robins, of Idaho*

A thousand thriving communities in Western America give proof of President Brigham Young's superiority as a colonizer. A consciousness of the value of human dignity maintained through self-effort; power to inspire mutual helpfulness; a genius for preparedness; love of liberty; and reverence for God contributed to his greatness as a leader of men.—*President David O. McKay of the Church of Jesus Christ of Latter-day Saints*

Throughout Nevada, descendants of the followers of Brigham Young have consistently played a vital role in the building of this State.  
—*Governor Vail Pittman, of Nevada*

Brigham Young's personal integrity and his fine example of honest and sincere treatment of all those who had business or other dealings with him, was a splendid example of the best in human conduct. —*Governor Thomas J. Mabry, of New Mexico*

I have the feeling that Brigham Young's most enduring contribution to our civilization was to create a society in the pattern of community. He sensed . . . that men are at their best when they live together not as competing strangers but as mutually supporting friends and neighbors.  
—*Harry A. Overstreet*

Brigham Young was more than the leader of his people. He was a great and prophetic figure in the opening of the West.  
—*Daniel A. Poling*





Brigham Young Exhibit in Pioneer Memorial Museum

Brigham Young lived to become immortal in history as an American Moses by leading his people through the wilderness into an unpromised land.

—George Bernard Shaw

The story of Brigham Young leading his homeless followers across prairies, deserts, and mountains to the Great Salt Lake Valley constitutes a saga of faith, courage, and devotion to an idea, unexcelled in history.

—Governor A. C. Crane, of Wyoming

Brigham Young directed his people to build schools, colleges, and a theater in the wilderness, because he glorified the power of intelligence.

—Levi Edgar Young, Utah State Historical Society















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